

The Neutralizers

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INTRODUCTION

Less than five percent of the inhabitants of Russia belong to the Communist Party. And this percentage is undoubtedly higher than for any other country in the world. The criminal gangsters at the top of the Communist hierarchy are usually able, with only about three percent of a population as their actual instruments of power, to impose and then maintain their brutal rule over the other ninety-seven percent.

The most important principle in their strategy for accomplishing this feat is the promotion of divisiveness in all of their opposition. By tremendous skill and cunning, now with the benefit of long experience, and by painstaking attention to the details of every opportunity, the Communists divide, subdivide, and re-divide that opposition, until their monolithic body has to overcome and subdue only futile fragments of all the vast potential strength against them.

It is the intent of this speech, or of this composite transcript of several different speeches on the same subject, to deal with the current application of that strategy to The John Birch Society. In the beginning, and while we were still quite small, the Communists and their dupes and allies set out to destroy the Society by methods which were simpler for themselves, and far less expensive in the effort and manpower required. These attacks, aimed at the Society as a whole, came in waves, each with its separate theme.

First was the demand for official investigations of the Society by governmental committees. We made it clear at once that we would welcome all such investigations. And the only one actually held, which was a very thorough investigation extending over two years, by the Senate Fact-finding Subcommittee of the State of California, gave the Society such a resounding clearance that the report has been a thorn in the side of our enemies ever since.

A second wave consisted basically of smears, ridicule, and name-calling turned on us by high-ranking potentates of the Liberal Establishment, including the President, Vice-President, and Attorney General of the United States, and by all of the press and other communications media which could be brought into the act. We simply grew stronger through all of these attacks.

The next campaign was both more extensive and more subtle. Using appeals to every variety of motivation, from the most gullible idealism to the most sordid self-interest, the Comsymps behind the scenes beguiled many important Conservatives into joining

a huge concerted movement to demolish The John Birch Society. Participation was made more palatable to a lot of those involved by concentrating most of the drive on this writer personally; but the real purpose - as boasted by the chief front man of the attack, to friends of his who were also friends of mine — was simply "to destroy The John Birch Society."

This attack, unlike the others, had serious and lasting results. There was a "delayed reaction" to it, or at least a continuing impact, which put a lot of obstacles in our path, and slowed down our rate of growth for many months. But we not only survived, and kept on growing- even though more slowly; but little by little we patiently brushed away all of the false impressions that had been created about us, gradually recovered our normal rate of growth, and emerged visibly far stronger than we had ever been before.

So, since none of these attacks on the Society as a whole had been successful, our enemies reluctantly decided that they would have to go to work against us at what we might call the retail level. There is nothing new in the tactics being used, and they are certainly being applied to other anti-Communists. But our structure is such that mounting a direct attack on us through attempted infiltration or disruptive appeals at the chapter level, or even at regional levels, is a sizable operation requiring a considerable amount of manpower. Perhaps we should be both flattered and encouraged that the Comsymps regard us as potentially so dangerous. At any rate we are concerned at what we can see taking place. And this paper is an attempt to minimize the effect of the whole splintering operation, by bringing our members to see more clearly— in advance, if possible - the real nature and purpose of the wedges that the enemy now seeks to drive into our ranks.

We call these ideological wedges "the neutralizers." The objective for which they are used is to pull members right out of the Society, onto some one of several narrowly restricted courses for opposing the Communist menace; or to get members so preoccupied with some one approach to the problem that, even if they remain in the Society, they become innocuous passengers at best and increasingly disruptive disputants at worst. As we have become steadily more conscious of an extensive organized campaign at work along these lines, we have identified seven different "philosophies" or "arguments" or "programs" which are used to bring about these various forms of neutralization. In the following pages we shall touch on each of them at least briefly, and on some of them at more length.

I. ANTI-SEMITISM

Mr. A went to one of our presentation meetings and then joined one of our chapters in Blankville, a city of some 300,000 inhabitants. There was nothing apparent, in either his background or his attitude, to distinguish him from any other moderately successful business or professional man, of the kind that makes up the bulk of our strength. From the very beginning he attended chapter meetings regularly, carried out practically all bulletin requests faithfully, and took a strong interest in the Society and

its activities.

The Other Edge Of The Sword ...

Within a couple of months Mr. A was beginning to speak up, at least briefly, at each meeting, and always with something to say that seemed worth while. In another two or three months he was dropping in on meetings of other chapters he had learned about besides his own. There too he became highly regarded - and reamed of other chapters. So that by the time Mr. A had been in the Society about six months he was a frequent visitor at the meetings of about a dozen chapters. And while nobody else was aware that he was going to so many chapter meetings, he was well and widely known in the area as a leading and dedicated member. Then one night about three months later, o. when Mr. A had been in the Society a total of eight or nine months altogether, he arose in the middle of a meeting of his own chapter and dropped a carefully prepared bomb as follows:

"Folks, I am terribly sorry, and it has taken me quite a while to arrive at so unpleasant a resolution, but I just cannot take all of this nonsense any longer. How on earth are we going to beat the enemy if we do not even name them and never fight the real enemy at all? You know, and I know, that our real enemy is the Jews. Welch knows it too, but I am convinced now that he is never going to have the guts to say so. And I don't think we have any business kidding ourselves any longer.

"As most of you know, I have been a faithful member of The John Birch Society, and have tried to do whatever was requested by Belmont. All of the time I was hoping against hope that sooner or later the screen would be removed, and we would be told to go after the important Communists - that is, the Jews — who were hiding behind it. But now I know this was a forlorn hope, and I'm not willing to kid myself any longer.

"We are not children, and we are not engaged in playing some children's game. We are fighting for our freedom and our lives against a vicious conspiracy which intends to wipe out both. It is called the Communist conspiracy, but we all know that is just another part of the deception; that it is actually a Jewish conspiracy, and that it has been run by the Jews, as a part of their plan to have Jews rule the whole world, from the very time when it was started by a Jew named Karl Marx and later carried forward by other Jews named Ulanov-Lenin and Bronstein-Trotsky. What's the sense of going through all of these motions, in all of this shadow boxing, when if we will name the enemy and fight the enemy we might have a chance to win?

"I'm through. Not through fighting the Communists, but through pretending I'm fighting the Communists, under so-called leadership that doesn't even know who the real Communists are, or at least will not admit it. I'm resigning from The John Birch Society here and now, not to stop fighting the Communists but to begin fighting them in earnest. Because from here on I'm going right to the root of things and fight the Jews who are behind it all. And I hope that some of the rest of you will be grown up

enough and brave enough to do the same. Let's put our finger on the core of the conspiracy, boldly expose that core to everybody else, and get rid of this whole Jewish plot to make slaves of the rest of us."

Is Used With Success . . .

Mr. A then sat down. But you can imagine the hubbub that followed. And Mr. A, of course, had come well prepared, with "evidence" and "quotations" and "history" to support his arguments indefinitely. Nor was he scattering these seeds on unplowed ground. For at least some of those present had been subjected to a certain amount of the same "facts" and arguments from many other sources. The Communists - both those who had formerly been Jews and many who had not been Jews—had seen to that. A huge number of innocent but gullible patriots had swallowed this whole line, or parts of it, at some point in the past, and had been helping to poison the atmosphere with it for decades. In ways and for reasons that we shall come to presently, the constant barrage of this propaganda had tremendously increased, just over the past couple of years. One or more of the innocents, among the members of that chapter, had on some previous occasion found himself listening to a series of tapes by somebody like the Rev. Wesley Swift, or to phonograph records like those so widely presented on the secret Zionist budget, or had received and looked into a copy of the "Protocols of the Elders of Zion," or some similar "literature."

As we have pointed out elsewhere, it is an unfortunate trait of most human beings to be susceptible, to at least some extent, to the blanket condemnations of other creeds and races. It is possible for clever enough agitators to stir up almost as much hatred by some Protestant groups for Catholics, or by Negroes for whites, as of Christians for Jews. And for many reasons, some of which we shall also come to presently, the effort put into creating smoldering resentment on both sides, between Christians and Jews, has far exceeded all similar exploitations of racial or religious differences.

At any rate, however unjustified and unfortunate this result may have been, and while not all of the decisions were made that night, there were two or three members of Mr. A's chapter who did follow his example, drop out of the Society, and turn their energies henceforth into "exposing" the "Jewish nature" of the Communist conspiracy. (As if this would somehow defeat the conspiracy, even if it were true!) But Mr. A had not worked, and played well a difficult part, for eight or nine months, just to bring about two or three defections. Not even the Communists, with all of their patience and thoroughness, could afford that much investment in manpower for the sake of the returns.

So within the next two weeks or slightly more, before the Coordinator for that area could become fully aware from reports by either Section Leaders or Chapter Leaders as to what was really happening, Mr. A had attended meetings of every one of the ten or eleven other chapters where he was favorably known, and had repeated the same performance in every one of them - varying his presentation only to fit the circumstance that he was a guest rather than a member of the Chapter. This was with

varying results, depending on the composition of the different chapters; but with the overall result, nevertheless, that he pulled some twenty to thirty of our hardest working and most determined anti-Communists right out of the Society, wrecked one chapter altogether, and left a couple of other chapters in a badly disorganized condition. And while those chapters could gradually be straightened out and restored to a loyal mood, and while a few of the defectors would eventually realize that they had been enticed into a dead end and would return to the fold, the net result in that one city of this one particular neutralizing sortie had been a serious blow.

And Used Again . . .

But all of that was only a part of the story. For, unbeknown to almost anybody in Blankville, during the preceding four or five months Mr. A had been going regularly to Mainburg, another city of some 300,000 inhabitants, a little over two hundred miles away. He had managed to get himself introduced there originally by letter or by telephone, from one faithful member in Blankville to a friend who was also a good member in Mainburg. Mr. A had thus shown up at a chapter meeting in Mainburg with all of the credentials he needed to be accepted by the members of one chapter as a leading member of the Society from another city. He had proceeded to live up to that billing, and to go ahead from that base until he was similarly regarded by, and welcome at, some six or seven other chapters - all for which he could attend meetings without too much conflict with chapter meetings he wanted to attend in his home city.

When he made the big play in Blankville that we have described above, different pieces of the whole story began coming together, and then caught up with him, even before he put on his final performance in the last few chapters. The Belmont office was notified, and he was dropped from membership at once. But neither Belmont nor the local Coordinator had expected any such carefully plotted campaign as Mr. A was putting on, so no warning was sent to the other chapters and he completed stealing the horses in Blankville before all of the barn doors were locked. Then came the most surprising result of his really painstaking preparation. Mr. A, even though he had already been dropped as a member, moved in promptly on the seven or eight chapters in Mainburg, where he was still highly thought of and very welcome as an outstanding member, and - before his trail caught up with him again - repeated exactly what he had done in Blankville. Altogether, he did a devastating job of "neutralizing" one or more members, and in some cases of at least temporarily demoralizing the whole group, to about twenty different chapters. And nobody could pin a thing on him except that he was now one of those 'extremists' who had gone rabid in his attitude toward the Jews. The Communists could assume, however, that a thousand agents like him, with equal time, determination, and skill, would be able to wreck The John Birch Society.

The Communists Forged The Weapon . . .

The first thing that should be noted about Mr. A's exploit is that the patriots who fell for it really-were neutralized, in many cases permanently, so far as any effective fight

against the Communist movement is concerned. Henceforth they will be spending all of their time and energy, not in exposing and combating actual steps in the Communist advance, but in trying to convince everybody that they themselves are right in defining Communism as a Jewish plot. And if you doubt the accuracy of this appraisal, just look around you. The mailboxes are loaded, and the floor after patriotic meetings is littered, with sloppily printed pamphlets expounding this thesis. But the man who keeps his eye on the ball in this struggle immediately says: "So what?" For almost never, in any of this "literature," is there any suggestion of what is to be done about the problem.

In this country so far, thank goodness, (except for Dr. Wesley Swift, and perhaps George Lincoln Rockwell) nobody has proposed putting the Jews in gas chambers, or rounding them all up and shipping them somewhere else, or even making them ineligible for any once. And such a suggestion would seem both so abhorrent and so ridiculous to the American people as to defeat the purpose of those who are doing all of the shouting. But one of the strongest items of evidence that this vast flood of "hate" literature against the Jews has been instigated and promoted by the Communists - usually without those distributing, or even those writing, the literature being aware of it - is this: Its total actual effect is, almost entirely, to replace positive, intelligent, constructive action against the Communists with a negative, simmering, futile, do-nothing hatred of the Jews. And the sensible man, who wants to do his part to save his country and his family from the horrors of Communist slavery, will keep that fact in mind. There is, of course, plenty of more substantial evidence that the whole "anti-Semitic" problem of our contemporary decades was deliberately created by the Communist conspiracy, for the many ways in which it would be so useful to them. It would take a huge volume to review that evidence adequately—we have some three hundred typewritten pages written on such a volume—so obviously we cannot do justice to the subject here. It is worth noting, however, that when a Jew or a Catholic or a Protestant becomes a Communist he is no longer a Jew or a Catholic or a Protestant. He may now give more lip service to his former religion than ever before, in order to serve his Communist purposes. But it is one hundred percent fraud, because the Communists allow absolutely no other loyalty, to God or nation or family, but only to themselves. The fact, therefore, that in the earlier decades of the conspiracy, so preponderant a number of the leading conspirators had Jewish backgrounds, makes it both more possible and more plausible that they hit upon this scheme of reviving, nourishing, expanding, and intensifying an ancient prejudice, which was almost disappearing entirely in all civilized nations at the beginning of the Twentieth Century.

And Gave It Some Sharp Edges . . .

Actually there is a strong indication and considerable logic that Lenin himself forged the so-called Protocols Of The Elders Of Zion, and planted them in the anti-Communist ranks to serve many long-range purposes:

1. Belief in the authenticity of the Protocols would in due course neutralize tens of

thousands of the most determined anti-Communists, by sidetracking them onto a dead-end road. This actual result has been taking place increasingly for decades.

2. The acceptance and exploitation of the Protocols, by such sidetracked anti-Communists and others, would help mightily to create and nourish the great new growth of anti-Semitism, of which the Communists could make such effective use. And in fact the Protocols undoubtedly have accounted for more people becoming more rabidly anti-Jewish than any other single document or factor.

3. Proper handling by the Communists of this great new upsurge of anti-Semitism throughout the world, especially when based on such a spurious foundation as the Protocols, would be made to anger and blind the total Jewish community enough to solidify it almost unbrokenly against the anti-Communists. Both this result, and its tremendous harm to the anti Communist cause, have been obvious for years.

4. It was quite possible in this manner to lay out a blueprint for the Communists themselves to follow- as a sort of tactical appendix to the Marxian Manifesto—but as something for which others would be condemned. Credence will be lent to this suggestion by any careful comparison of what the Protocols say with what the Communists themselves have actually done, and are doing.

Now we certainly cannot undertake here to prove any of these probabilities to be fact. And even less shall we go into the extent, now increasingly being studied, to which the Communists initiated and promoted the Nazi movement in Germany. But the fact needs no proof that the Communists must have strife and turmoil - and best of all, actual wars - to create the conditions for their progress; and that they set up and control both sides of every bitter struggle that they can, in order to mold the course of that struggle to their sinister needs and purposes.

In other words, to get back down to specific matters that concern us here, the Communists do work both sides of every street, or every battle line. And they have certainly been working diligently both sides of this 'anti-Semitic" battleground in their efforts to weaken or destroy The John Birch Society.

They Have Used Both Edges On Us . . .

For the first two years or more they vigorously followed the more usual course of trying to smear the Society as actually being "anti-Semitic"; and, by the utter unfairness of the accusations they thus instigated against us, of gradually causing us to lose our patience, really become anti-Jewish, and thus wind up riding one horse clear out of the anti-Communist ball park - as they have successfully done to so many originally sound and utterly unbiased anti-Communist leaders and groups. But they discovered in due course that we were not anti-Semitic, that they could not make the charge even appear to stick enough to do them any good, and that we were not going to fall for this Communist trap and become "anti-Semitic." We could not by our very nature, in the first place; and in the second place, we were too well aware of what had

happened to people like Conde McGinley - who otherwise would have become and remained a tremendous force in the fight against Communism.

So the Communists crossed over and began to play the game described in the earlier pages of this section. The strategy is to sell our individual members the mirage of anti-Semitism as a method of fighting Communism, and thus weaken our hold on our membership with the argument that we are not realistic on this issue, and are not "anti-Semitic" enough. The Communists and their dupes and allies are pursuing this strategy so diligently and extensively that some of our members are actually falling for the bait. Otherwise we should keep right on ignoring the whole gigantic fraud, instead of taking time to expose the arguments and maneuvers of its agents.

But The Weapon Is Blunted By Facts. . .

As for the Communist conspiracy being controlled by Jews today, or even by Communists of Jewish origin, we ask all of our members and other patriotic Americans to stop and look objectively at the facts right before them. Skipping our own country for the minute, let's actually name the best known Communist viceroys who are ruling or trying to rule their respective parts of the world, with the blessing of the Kremlin, and who together constitute so huge a part of total Communist power. After Khrushchev, as the dictator of the USSR and recognized head of the whole combine, you have the following (incomplete) list:

Fidel Castro, of Cuba; Juan Bosch (though now deposed) of the Dominican Republic; Cheddi Jagan, of British Guiana; Romulo Betancourt, of Venezuela; Paz Estenssoro, of Bolivia. Joao Goulart, of Brazil; Mao Tse-tung, of China; Achmed Sukarno, of Indonesia; Ho Chi-Minh, of North Vietnam; Kim Il Sung, of North Korea; J. Nehru, of India; Gamal Abdel Nasser, of Egypt; Ben Bella, of Algeria; Habib Bourguiba, of Tunisia; Sekou Toure, of Guinea; Kwame Nkrumah, of Ghana; Cyrille Adoula, of The Congo; Jomo Kenyatta, of Kenya; Haile Selassie, of Ethiopia; Wladislaw Gomulka, of Poland; Janos Kadar, of Hungary; Walter Ulbricht, of East Germany; Joseph Broz Tito, of Yugoslavia; Antonin Novotny, of Czechoslovakia; Georghe Gheorghiu-Dej, of Rumania; Enver Hoxha, of Albania; and Charles de Gaulle of France.

Now we have not seen the birth certificates of any of these leading Communist tyrants. But do you suppose that Mao Tse-tung really is Jewish? Or Jawaharlal Nehru, or Fidel Castro? Or even Charles de Gaulle?

When you study the members of the Presidium of the U.S.S.R., and other archangels of the Soviet Paradise, you find Jews about as numerous today as vegetarians at a barbecue. Since Lazar Kaganovich got himself demoted there has not, so far as I know, been a single comrade of Jewish origin in the top Soviet hierarchy, and the Communists are going to have to find themselves one, pretty soon, just for protective coloration. As has often been pointed out before, this is probably the most "anti-Semitic" bunch in the whole world today, but they certainly do not want that fact recognized, and thus interfering with their use of anti-Semitism as a weapon

elsewhere, for quite a while yet.

In that great instrumentality of Communist power, known as the United Nations, the three top men are U Thant, Ralph J. Bunche, and George P. Arkadyev. We do not believe even the Rev. Wesley Swift would claim that Ralph Bunche was Jewish, and we are reliably informed that neither is Arkadyev or U Thant.

When we come to the United States we are handicapped in this discussion by our carefully observed custom against naming Communists. For, exactly contrary to all of the wild charges you may have read in the press about my calling everybody who disagrees with me a Communist, I have always leaned so far the other way that there are only five or six, among all of the hundreds of leading American public figures about whom I have written or spoken during the past many years, whom I have designated as - even in my personal opinion actual Communists. And there are many, about whom I have been widely accused of making that accusation such as Franklin D. Roosevelt and Harry Truman - whom I have gone far out of my way to defend, in that particular respect, as neither Communists nor even basically sympathetic to ultimate Communist aims. But it so happens that not one of the five or six most important figures I have labeled as Communist was - or had been - a Jew. What is more, if you will list in your own mind the men whom you consider as the six leading rivals for the top spot as Commissar, in what is now the United States, if and when it becomes officially a Communist dominion, the chances are strong that there is not a Jew among them. As a matter of tact, if you go further and list the one thousand Comsymps in America today who have profited most in power or prestige or wealth, and who now wield the greatest influence, you can see at once that the Jews are actually and gradually being sadly shortchanged in the total payoff for all of the work that Communists of Jewish origin have undoubtedly put behind the conspiracy in past decades.

Far from controlling the conspiracy, they are being increasingly eased out into the cold by the power-drunk clique that is running it. Which, like almost everything else the Communists do, is exactly the opposite of the appearance that they create so diligently.

There Are Lists, And Lists . . .

Of course our excited friends can make up lists of American Comsymps that are full of Jewish names. And they can point to Jewish agencies in which they think these conspirators have too much control, and through which they think the conspirators are working to promote Communist purposes and to destroy anti-Communists. But we can make up lists too—let's say, just for an example, of Methodists. For every Rabbi Stephen Wise they name, I'll name a Bishop Oxnam; for all of the Communist influence they claim to have seen in the Anti-Defamation League, I can find them equal evidence of there having been equally disastrous Communist influence in the Methodist Federation For Social Action; for all of the Communist leanings they point to in the Jewish college, Brandeis University, I can find them just as much in the

Methodist Institution, SMU. For every bit of slick Communist propaganda in a Jewish publication, I can find the Communist line promoted with equally smooth effectiveness in some Methodist publication of even larger circulation. But nobody blames the ninety-nine percent of the Methodist laymen in this country, who are entirely patriotic Americans, for all of this Communist infiltration which has crept in at the top, and has been using the whole framework of Methodist organization and loyalty to advance Communist aims. And certainly nobody has thereby decided that Communism is really a Methodist plot, and we ought to stop fighting the Communists on every other front and spend our whole time exposing its Methodist nature.

One or two more sentences, and we'll change the subject. Neither Alger Hiss nor his wife Priscilla was Jewish, but the man who exposed him, Whittaker Chambers, was married to a Jewish wife. The man who probably spent more of his own money than any other American, in direct efforts to expose and stop the Communist conspiracy, was a Jew, and my very good friend, Alfred Kohlberg. The early reconverts, who first began to try to wake Americans up to the sinister purposes of the Communists, were preponderantly Jewish, with such people as Eugene Lyons, Isaac Don Levine, and Robert Byfield in the lead. The finest letter I ever received about my little book, *The Life Of John Birch*, was from a Jewish rabbi named Max Merritt. And all of these people, in order to speak out in this manner, had to withstand pressures far beyond anything any of our Methodist friends, for instance, ever faced. For the Communists had labored long, and extremely successfully, in leading the Jewish Community by the nose into the carefully controlled corral of anti-anti-Communism.

But this section has certainly not been designed as a general defense of the Jews. Frankly, we think that too many Jews have let themselves be blinded by Communist propaganda, to an almost incredible and disastrous extent. (But then, who has not?) This is something which the Jews themselves will have to straighten out, and we can only hope that they will. All we are interested in here is opposing the advance of the Communists, and eventually destroying the whole Communist conspiracy - so that Jews and Christians alike, and Mohammedans and Buddhists, can again have a decent world in which to live. And the really important point of the whole discussion is this: The Communists help to organize, and work through, and use, the Jews, and the "International Bankers," and the Council on Foreign Relations, and the Bilderbergers, and British-Israel, and SANE (and its parallel committees throughout the world), and the Committee On Racial Equality (CORE), and nationwide associations, and Protestant theological seminaries, and church councils supposedly representing all Protestantism, and "Catholic" groups that are no more Catholic than "Jewish" Communists are Jewish, and ten thousand "united fronts" that vigorously push Communism without most of their members even being aware of what they are doing. And anybody who sizes up any one of these organized, or loosely but brilliantly controlled, groups or forces, as the equivalent, or as the behind-the-scenes dominating power, of the total Communist conspiracy, is simply grabbing the bait which the Communists themselves have assiduously placed in front of him.

And Our Enemy Is Still The Communists . . .

This writer is old-fashioned enough to believe that the Communists themselves are the promoters of Communism, and that to identify them as the Zionists, or the CFR, or Force X, or the Sons and Daughters of I Will Arise, is simply to complicate and confuse the total problem disastrously by mistaking the part for the whole. And so, we are, as we always have been, fighting the Communists - and nobody else. We believe that the only chance of stopping, routing, and destroying the Communist conspiracy, lies in "keeping our eye on the ball." And that ball is certainly not the Jews, as Jews. At the very worst, too large a percentage of them have been beguiled into becoming dumb browbeaten clucks, stupidly running interference for the very worst and most cruel enemies the Jewish race has ever faced. And while some of our members stop to concentrate their attention - exactly as the Communists have planned -- on that interference, the real Communists are carrying the ball around left end for one touchdown after another. In this team, known as The John Birch Society, if you have my confidence in the present quarterback, you will stop falling for such deceptive maneuvers. They were among the very first tricks designed by quarterbacks on the other side.

II. RELIGIOUS NEUTRALISM

Sally Antipper was one of the best girls for all around office work that I have ever seen. Whether transcribing notes, or setting up records, or dealing personally with visitors or with members over the telephone, Sally put mind and heart and hands into doing an excellent job. She had been a dedicated member of the Society before coming to work for us, and her dedication increased as she learned even more of our methods and our purposes.

A Surprising Resignation . . .

It came as quite a surprise, therefore, for me to be told that Sally was no longer with us. She had simply resigned one day, to be effective just as soon as we could replace her. Neither on her part nor ours had there been any dissatisfaction with her work, or with her pay, or unfriendliness of any kind. But she made it clear that the resignation was irrevocable, and that she was dropping out of the Society as well. She had already been replaced in the job before I knew about it, but I made it a point to run down the reasons for her action. To make those reasons understandable for some of our members will require an explanation of their background. But unfortunately there are many members who can surmise at once just what happened, from their own observations of the same influences at work in other cases.

For one of the most common roads to neutralism is made possible by the deeply religious nature of most earnest anti-Communists. They understand that, underlying the struggle in which we are now engaged, there is the age-old conflict between the forces of good and evil. Members of The John Birch Society, in particular, are often led closer to their personal religions by the aims and ideals of the Society, and by

their own thinking, labors, sacrifices, and courage in connection with those ideals.

This is as it should be. But this very fact makes many of our members especially susceptible to a theological theme which is probably as old as religion itself. It is that prayer alone is the answer to all human needs and obligations. It is true that among Christians there has been a diametrically opposite belief, perhaps best expressed in our generation by a great Negro educator named Laurence Clifton Jones: "I pray as if it were all up to God, but work as if it were all up to me." And this belief has been predominant among almost all Christian sects, not only since St. Augustine enunciated it in the fifth century, but actually since the days of the Apostles. During the last few decades, however, there has been a tremendous upsurge in the advocacy of prayer alone.

At least some of this upsurge has been due to Communist influences which have insidiously and extensively encouraged this attitude with regard to all the problems of life, but especially with regard to the menace and the evil of Communism. In its most extreme form the argument goes something like this: "Communism is the scourge of God, imposed on mankind for our sins. Consequently, since man deserves this punishment, it is wrong for us to resist it by our actions. Besides, it would not do any good. For God will remove this scourge when, and only when, man has become sufficiently repentant for his sins, and has shown that he is ready to accept the Will of God. So the only thing for the individual to do is to go home and pray."

There Are Several Types of Lure. . .

Now this doctrine alone, if accepted, obviously becomes a direct path to neutralism. And it has been widely promoted of late among almost all divisions and denominations of Christianity. But there is an additional parallel path which has been made very appealing to many of the most fundamentalist Protestant groups. This is the doctrine that there is nothing we could do anyway, about the forthcoming spread of the Communist scourge over the whole world, and the resulting total chaos and destruction, because it is all prophesied in the Bible. And when you consider how the Communists always use the "inevitability" of their global conquest as the most powerful argument in the whole arsenal of their propaganda - whether for breaking down the resistance of a man or of a nation — you can see how this theme has been made to play into their hands.

Even many of our members become convinced that we are now living out the last few remaining years of life on this planet, leading up to the "destruction of fire" prophesied in the Bible. They firmly believe that they will become "the chosen ones" if, instead of participating in any anti-Communist activities, they simply fall on their knees and pray - and leave it all in the hands of God. Some go further, and believe that, as the chosen ones, they will be "air lifted" throughout the fire to come; and that when it is all over they will be returned to earth to start a new civilization. How is this to be accomplished? Well, there are several explanations offered. One is that the angels will take care of it all. Another is that the flying saucers, which we have heard

so much about, are really sent by God, and are now hovering over the earth, waiting for the final hours to arrive. Then, at the proper signal, the saucers will come down to earth, pick up the chosen few as passengers, and carry them above the holocaust below. Some converts to this belief have even made extensive preparations to congregate at a spot in the wilderness of the Northwest where they believe the saucers will land. But obviously the first preparation of all is to resign from The John Birch Society, and stop opposing God's will and His punishment.

Now you may think this is so fantastic that it could not possibly affect any worthwhile fighter in the anti-Communist movement. Let me assure you that any such assumption would be very wrong. For it was exactly this argument which had caused Sally Antipiper to leave us, and she has certainly not been alone as a victim of that persuasion. Remember that this whole "line" is not offered up in one big lump. Much of it is cleverly planned for, and adjusted to, the exact combination of intelligence and emotion at which it is aimed. And it is "dished out" bit by bit in such plausible form that there are in North America well over two million subscribers to the above view whole or in varying but material parts. This does not mean that all of them are waiting for the timely arrival of the saucers - like the Marines in an old-time movie -- but it does mean that they are convinced that the struggle against Communism is being waged on an ethereal plane, far above their power as individuals to participate in the struggle or affect its outcome.

Including British Israel ...

The worst of it is that these are mostly good people, sincere people, who should be - and otherwise could be — among the most dedicated fighters against atheistic Communism and the most unswerving, regardless of any labor or sacrifice or danger that might be involved. One of the leading proponents of this form of neutralism is the religious sect identified as "British-Israel." Extremely tenuous in organization and having very little to do with either Britain or Israel, this sect attempts to put a theological and historical base under the above doctrines by determining, and proving, just who are God's chosen people. They conclude, and 'prove" by their interpretations of various passages in the Bible, especially in the apocryphal chapters, and by a whole literature of prophecy based on physical facts connected with the Great Pyramid of Egypt, that the Anglo-Saxon people are the descendants of the "ten lost tribes of Israel."

It is doubtful if there has ever been in history so large a group, actually wielding so much influence, that was so little known to their contemporaries right around them as is the case for the "British-Israel" sect in North America today. And this is not so much the result of any secrecy on the part of the leaders of the movement, as of the fact that probably ninety percent of their followers do not even know themselves that they are pawns of "British-Israel." Mostly they are members of various Protestant fundamentalist churches who, over a period of years or of decades, have been brought to believe in all or in a large part of the doctrines of "British-Israel." without even recognizing that they are members of an immense cult, carrying out the wishes

of the "priesthood" of that cult. For this reason it may be worth while here to give our readers a very condensed account of the history of the movement.

The earliest proponent of the basic theory of the British-Israelites seems to have been an Englishman named Richard Brothers, who called himself "Nephew of the Almighty." In 1794 he wrote a book, *Revealed Knowledge*, in which he claimed that he was a descendant of King David, and hence the "prince of the Hebrews." Then he wrote a longer book with the much longer title, *Correct Account of the Invasion of England by the Saxons, Showing the English Nation to be Descendants of the Lost Ten Tribes*. Although Richard Brothers appears to have wound up in an insane asylum before he died in 1824, and has been disowned by the British-Israel leaders of today, his books did contain and originate the central theme of their cult. And his teachings did not die with him, nor his following disappear.

With A Strange View Of History, And A History That Is Strange . . .

In 1845 one J. Wilson put out *Our Israelitish Origin*. At about the same time, or shortly thereafter, came *Israelites Found*, by W. Carpenter, and *England, the Remnant of Judah* by F.R.A. Glover. Then a prominent Scottish astronomer, C.P. Smith, added the second fundamentalist plank to the framework of British-Israel beliefs, as they are propagated today, with his book, *Our Inheritance In The Great Pyramid*. The Pyramid theory involves the claim that this "stone Bible" was actually built by early Britons, or at least by ancestors of the present Anglo-Saxon race; and, most important, that a proper reading and understanding of all the measurements and angles and orientation of the Great Pyramid is a vital part of Biblical prophecy.

Then in 1871, Edward Hine published in London his book *Forty-Seven Identifications of the British Nation With Lost Israel*. He further advanced the cause with two magazines, *The Nation's leader* and *Life from the Dead*. Over 250~000 copies of his book were sold. the sect began to grow and spread and by 1880 we find its first beginnings on this side of the Atlantic. There was an early magazine, *Heir Of The World*, issued by A.G.W. Greenwood; and the Rev. W.H. Poole of Detroit published a book, *Anglo-Israel or the Saxon Race, Proved to be the Lost Tribes of Israel* This extension of the theory to include the "American cousins" of the British among the "chosen people" has gradually been carried further, to take h1 more and more of the Nordic races, pretty much, according to the views of individual interpreters of the doctrines. So that today such leaders of the British-Israel cult as Dr. Wesley Swift, using the term "the Adamic race," makes a great deal of the fact that the Germanic peoples are also descendants of the "lost tribes" - the original Saxony, which include the present Germany and Austria, having been settled by the tribe of Judah. In the meantime, somewhere along the line' the "Adamic" or white race in Great Britain has been identified with Ephraim and in the United States with Mannasseh!

It is worth noting that, according to many of the earlier British-Israel teachings, it was the destiny of God's "chosen people" to rule the earth from England as their kingdom, under a new David as their king. (Incidentally, troth destiny and David are key words

which you will find frequently recurring throughout all British-Israel literature.) And since many proponents of the British-Israel theory have contended not only that the present Anglo-Saxon peoples in England are direct descendants of the "lost tribes" of Israel, but that the present British royal family are direct descendants of the King David of the Scriptures, their hope soared high for the imminent coming of their promised "kingdom" when a Prince of Wales named David appeared in that royal line. When this prince used one of his other names to become king as Edward VII, and then abdicated to marry Wally Simpson, there was great disappointment in "Israel." But "destiny" and "prophecy" have a habit of surviving all such miscalculations.

It is also worth noting that when Dwight David Eisenhower changed the name of the Presidential retreat in Maryland from Shangri-La to Camp David, many informed eyebrows were raised. There were intelligent and penetrating students of the Communist conspiracy who suggested that he had been persuaded to do this for sinister reasons. It would serve to strengthen the hopes and thus the spread of British-Israel, and at the same time to ally himself more closely with the top-Communists far behind the scenes, whose agents were carefully building British-Israel into a vague but mighty force to offset and neutralize what could otherwise be the extremely powerful anti-Communist drive of fundamentalist Protestantism. This author was aware of these surmises when *The Politician* was written, but omitted any reference to them because they seemed too thin and too extreme for what was becoming a serious work of history. But they deserve at least a passing reference in this discussion of the specific topic of British-Israel.

The Spokesman For British-Israel...

The man who is pretty much recognized by all British-Israelites in America today (that is, by those who even recognize themselves as British-Israelites), as their theological leader, is Howard B. Rand, publisher of the magazine, *Destiny*. It sometimes carries a condensed statement of British-Israel or Anglo-Israelite views; and Rand's book of British-Israel "theology," *The Pattern Of History*, is widely accepted by adherents of the cult as more or less an official textbook. Mr. Rand first began to preach the "Kingdom Message" in about 1920, considers himself as having "founded" the British-Israel movement in the United States in about 1928, and today uses the title of National Commissioner of the Anglo-Saxon Federation of America.

On April 10, 1963 Dr. D. A. Waite, a Baptist minister who is now one of my assistants, had a tape-recorded interview with Mr. Rand, which lasted nearly three hours. A few of the answers to Dr. Waite's questions are worth recording here, because they are about as authoritative, concerning the present position of "British-Israel" on many matters, as anything can be, when you are dealing with so tenuous an organization, and when the views advanced under that name vary so much with its different preachers and practicers. It is worth noting, too, that Mr. Rand does not go off into such extreme positions with regard to several matters as do many individual shepherds of British-Israel flocks. While we disagree with Mr. Rand's interpretation of Scripture and of history, and with many of his beliefs, we certainly have no quarrel

with the right of himself and of others to hold those beliefs.

It is only when extensions and variations of some of the tenets associated with British-Israel carry otherwise good people into violent and cruel racism or into a destructive defeatism with regard to the Communist menace, and when these truly extremist views are expounded and employed to pull members of The John Birch Society off course; when these activities become so widespread, and so directly and apparently purposely aimed at weakening the Society in so many parts of the country; and when there are very well informed observers who believe that hundreds of thousands of these formerly good fundamentalist Christians are being deliberately and cleverly herded into such dead ends by conspiratorial Communist planning behind the scenes - under these circumstances we feel that we simply must pay attention to the drive, as to any other neutralizing force. It is our duty to tell our members, in advance, as far as we can, of these strange but possibly alluring paths which they may be urged to follow; and to ask them to keep their feet guided by common sense and reason, on the familiar and solid ground of their faith.

Presents Their Views Reasonably...

Mr. Rand was asked: "How would you do battle with the forces of evil?" (He had already agreed to an identification of Communism as evil.) His answer included the following: "We're not going, in our own strength, to make any headway against them. Only Divine intervention is going to bring it about. That I know. That doesn't, of course, prevent me from fighting them, and fighting their evil. But I wouldn't want to be out just doing nothing else but exposing the things they're doing that are evil and fighting it, because I had rather be doing work that's more positive in declaring our identity, and our responsibility, and let the Lord handle the evil ones."

Further along, Mr. Rand was asked more specifically: "You'd say we should pray then, or what would be your action in regard to the Communist tyranny or menace?" His answer was: "Well, the only thing in regard to that would be prayer that the people will awaken to the need of turning back to the Lord. Because the Lord said, 'I will yet be inquired of by Israel to do it for them.' well, there you see, the people have got to come to the point where they're going to be desirous of asking the Lord to do for them what they can't do for themselves."

In another section of the interview Mr. Rand stated that he was not opposed to protesting against the advance of evil, and that he did so himself whether it would accomplish anything or not, because "while evil is coming, I acquiesce in it if I keep silent." Asked then if this attitude did not actually support the Communist line that their victory is inevitable, and that there is nothing we can do but acquiesce in it, Mr. Rand replied: "I'd meet that right frontal True, prophecy indicates certain things are coming, but prophecy doesn't make them come. It's merely God's foreknowledge, and that doesn't excuse you from going ahead, and fighting evil, regardless. 'Evils must needs come, but woe unto him by whom it comes.' And I'm not contributing in any way to the coming of that evil. I'm going to fight it. In other words, I must be

opposed to it even though it's going to come. Because if I'm not opposed to it, then I'm a party to it. And I'm not going to be a party to it."

Later Mr. Rand was asked whether there are some two million adherents to British-Israel. His answer was: 'Oh, there are more than that. There are many who are not numbered among us, because they personally do not profess or let others know.' We think his numerical estimate is probably sound; but that, as indicated above, a preponderant majority of these followers-in-somepart do not even know that they have become units in any such statistical mass.

But There Are Many Other Shepherds. ..

Now there is much with which to disagree, but little with which to quarrel, in Mr. Rand's exposition of the British-Israel position throughout the whole interview. And if all British-Israelite leaders would stop, and stand, where he does, there would never have been any need on our part for these pages to have been written. But unfortunately this is not the case. In a small booklet by Louis T. Talbot, put out in 1956 by the Dunham Publishing Company of Findlay, Ohio, from which we have drawn some of the history we have given above and in which we have confirmed some history drawn from many other sources, the author has the following paragraph. (For those who might wish to order the whole booklet from the publisher, the price is fifty cents per copy, and the title is What's Wrong with Anglo-Israelism ?)

"The sect is strong in Canada and from Vancouver has made inroads upon Northwestern United States. E. J. Springett, the Dominion Commissioner of the British-World Federation of Canada died in 1955 and Mr. Rand's typical Anglo-Israelite comment was that 'A great prince has fallen in Israel.' One of the most impressive churches of the Anglo-Israelites is Bethel Temple in Spokane of whom Alexander Schiffner, publisher of Prophetic News Herald, is pastor. Conrad Gaard is their leader in Tacoma with an extensive radio ministry; H. M. Greene and Hugh G. Krum in Portland; in California Wesley Swift of the Great Pyramid Club, and the Anglo-Saxon Christian Congregation. There are also Goodyear, Robertson Orr of Long Beach, and W. B. Record; and there was Clem Davies, who died in 1952. At Atascadero, California, there is a strong Anglo-Israelite establishment under William Kuligren who publishes Beacon Light Herald, and in Pasadena a Herbert Armstrong with a hodge-podge of various cults has a school and a radio ministry. Joe Jeffers who some years ago filled the Los Angeles papers with scandals and finally landed in federal prison, is now holding forth at Sarasota, Florida with his 'Kingdom of Yahweh.' In fact, Florida has a large aggregation of Anglo-Israelites among whom a great variety of views and methods exist. There is the Kingdom Bible Seminary in St. Petersburg, Florida, headed by C. Lewis Fowler. There are Forsythe of Tennessee; Royall of South Carolina; Otis B. Read, Jr. pastor of the Open Bible Church in Baltimore; James A. Lovell of Ft. Worth, who publishes Kingdom Digest; the very fanatical Marilyn Allen of Salt Lake; Millard J. Flenner with his radio program, 'The New World Coming' of Dayton, Ohio; Robert B. Record, leader in Chicago; and of course. Gerald L. K. Smith, who has lent his support to their various efforts. They vary

from rather mild and mediocre pastors of little groups to rabble rousers and hate peddlers. There is actually very little unity among them for each Anglo-Israelite leader who has the 'gift for gab' seems to go off on some kind of a tangent, in addition to his 'Kingdom Message' preaching."

We ourselves have a list, apparently compiled by some of the British-Israel people themselves, of about 175 of the leaders who are currently active today. And while many of these preachers of the "Kingdom Message" are undoubtedly as restrained and as sincere as Mr. Rand seems to be, there are some very disturbing exceptions, as we shall show by actual illustrations of what is being taught.

And Some Easily Led Sheep . . .

To keep this chapter from becoming entirely too long, we shall wind up our discussion of the "pray only" theme in short order. For while it is carried to such a length by a great many adherents of this cult as to be a very effective neutralizer of anti-Communist action, it is by no means unique to British-Israel. In fact there are some outstanding leaders among the anti-communist forces in America, who presumably have no connection with British-Israel in any way, and who do a superb job of exposing the methods and the purposes of the Communists, who end up such expositions by advising their followers—in person or in print—that all they can do about the whole situation, or should do, is to go home and pray.

Our own attitude about this whole matter, of course, has been made clear many times - and especially in *The Life Of John Birch*. We are certain that John Birch would have agreed with the following statement made by one of our Major Coordinators, who is a profound student of the philosophical and religious bases which underlie the structure and the purpose of the Society.

"Nowhere in the Bible is there any suggestion made that man should simply sit still and let God handle all the problems of the world. Prayer and the acknowledgment of dependence upon the Divine Creator is obviously the necessary starting point for all of man's actions. But prayer without works is dead and all of the great advances and strides made by mankind in the direction of good and away from evil have been accomplished through the sweat, toil, and plain hard work of human beings who labored mightily to bring them about. When Communism is destroyed (and it is only a question of when) it will happen only as a result of Divine Will. But who is to say what form this will take? I firmly believe that God will destroy Communism through the efforts of men and women like you and me, working tirelessly to bring it about."

And we agree with this Major Coordinator that the whole point is well illustrated by the story of an atheist who stood on a soapbox in Central Square one day, shouting defiance of all religion at the top of his lungs. "There is no God!" he thundered. "I can prove that there is no God! If there is, let Him strike me from this box!" At this point a little man, among the group of people who had been silently watching the spectacle, walked up to the atheist, doubled up his fist, and let go. The atheist went sprawling to

the ground, completely surprised at this unexpected reaction. As he staggered to his feet he sputtered: "But God didn't do that... you did!" With a faint smile the little man replied: "Well, now, maybe He did, and maybe He didn't. That might be a question of agency. But a long time ago my father taught me never to ask God to do anything that I could do for myself!"

With Some Very Disturbing Views . . .

Throughout the huge heterogeneous mixture of doctrines and of personalities that bear the British-Israel label, however, other problems are created for The John Birch Society, besides those stemming from the admonition to join no groups and take no action, but simply go home and pray. One, briefly indicated already, that Communist victory has been prophesied in the Bible and is therefore inevitable, can best be met by pointing to history - if you can get the convert to this belief even to listen to any history. If not, we suggest that you still do some studying for yourself, from which you will learn that every single crisis the world has ever lived through since the time of Christ has given rise to predictions that certain prophecies were being fulfilled and the end was now at hand. All of these forecasters of doom have been just as positive as are some British-Israelites today. And who can say that the current meter-readers of destiny are any more correct?

Various translations, interpretations, and understandings of Biblical prophecies are a matter of personal faith, with which nobody wishes to quarrel. But deciding what is going to happen to men and women now living in Texas, by the measurements of a pyramid built in Egypt forty-eight hundred years ago, does seem farfetched and is certainly unsupported by any Biblical scholarship outside of the British-Israel fold. When the acceptance of any such belief does fall so neatly into the long-range strategy of the Communists, to paralyze their opposition by every means available, we ask our members at least to consider the possibility that Communist planning far behind the scenes may have played some part in converting so many good people to believe which seem to us so bizarre; and to deliberate very carefully indeed before joining these waiting victims of accepted doom.

Now Including Anti-Semitism . . .

But another problem has now been added. For while hatred of the Jews was not actually a part of original British-Israel teaching, it has gradually been promoted by the developing concept that the Anglo-Saxon races are the only descendants of any of the tribes of Israel, and that the modern Jews are not real Jews at all. How far this theme has progressed became clear some years ago after Boake Carter, the famous radio commentator, publicly announced his conversion to British-Israel. For when the leaders who had won him over refused to agree that the real Jews were also among the "chosen people," and hence would be included in their "new kingdom" dream, Carter rebelled and backed away, also publicly, from the whole British-Israel flock. But by now the rising doctrine of racial superiority has led many British-Israel pastors to an extreme anti-Semitism and also anti-Negro attitude. which converges with

equally violent "racism" from many other sources.

So That Dr. Wesley Swift . . .

To show how far these racist views have gone, let us quote a few statements from one of the most prominent and active British-Israel preachers in America, whom we have already named in other connections, the Rev. Wesley Swift. He publicly, repeatedly, and emphatically makes the Jews the scapegoats for all of the "evil" religions and the evil ideas of our times, and, of course, for Communism itself.

In a "sermon" first delivered on January 28, 1962, in which he claimed that God wiped out the Jews by what he called a "limited flood" in the time of Noah, Dr. Swift said of those who claim to be Jews today that "One of these days you will wish that you had some other means besides the flood to eliminate the mongrels in your society." And this sermon, like any others to which we shall refer here, is being widely and frequently replayed today through a tape recording, of which we have a copy.

Using his "limited flood" argument, Dr. Swift insists that Christ was not, and could not have been, of Jewish ancestry. Developing this theme in a "sermon" delivered on December 22, 1962, he said of the wise men who came to the place where the Christ Child was born: "They didn't come to see a Jew no wise man traveled around the world to see any JEW baby!" And yet in the same sermon he says that "Herod was a Jew by race. Herod was a Jew by faith. He was a Talmudic worshipper of the Babylonian house of EVIL, a conspirator against all that was good." But then, consistency is seldom a virtue of the bigot.

In the same "sermon," at another point, Dr. Swift offers the following: "For that Dragon in the book of Revelation, that stood before the woman to devour her child as soon as it was born, was none other than the power of organized Jewry, the offspring of Lucifer, taking commands from their director-father to try to destroy Christ's kingdom in the earth." While in another sermon, first delivered on May 20, 1962, Dr. Swift claims that "the days are going to come when there's not going to be any of them (the JEWS) in the United States either, because the Bible says so in the book of Zechariah The destroyers of America (the JEWS) are going to discover that it's not the best place to remain inside of these United States, as America wakes up." In summary, Dr. Swift, throughout several long tape recordings, shows the greatest scorn, contempt, and hatred for Jews - all Jews, without exception - as being the offspring of Lucifer and only fit for deportation and destruction. And this is no passive hatred or contempt. His tapes are being used aggressively, repeatedly, extensively, month after month, in an ambitious campaign to entice as many of his fellow Americans as he possibly can - very much including all possible members of The John Birch Society - into the blind alley of bitterness where he himself lives.

Makes A Lot of Trouble . . .

And he is having some success. Sally Antipper was mentioned only as an example.

We have just lost one of our best Section Leaders in California, and a dozen formerly very good members, over this British-Israel brand of anti-Semitism. In Texas especially we have always had a problem with both members and prospective members who decide that they should do nothing but pray. Throughout the whole United States we are constantly being undermined by of all things the Great Pyramid of Egypt. The prophecies of doom, and all of the other facets of what we call "religious neutralism," are being utilized in a usually amorphous but always unceasing and now increasingly extensive drive to splinter our membership and show down our recruiting.

We have no slightest quarrel with, nor criticism of, any religious belief which is sincerely held by earnest people. And we are sure that there are quite a large number of "British-Israelites" in the United States today who are indeed sincere and very earnest. But we also know that any doctrine so potentially helpful to the Communists in isolating and neutralizing huge segments of their opposition has been used and will be used by the Communists to the fullest extent that they can contrive. How far behind the scenes these Communists are at work, how few or how many of the front-runners are even aware that they are to some extent serving Communist purposes, we do not know. But we do wish to warn our members to beware of "Greeks bearing gifts"; especially of anti-Communist "Greeks" bearing ideological gifts which will destroy the whole anti-Communist movement in time if given the opportunity. And if you doubt the fairness or the wisdom of that admonition, just stop, think hard, and ask yourself this question: Regardless of Dr. Wesley Swift's sincerity or purposes, what could possibly be better for the Communists than if everybody else should come to believe everything he is teaching?

III. ACADEMIC NEUTRALISM

A few months ago this writer expressed himself at some length on the subject of the "free-enterprise" and "economic freedom" schools and courses and seminars throughout the country - of which we believe those conducted by Leonard Read or sponsored by his Foundation for Economic Education are by far the best and most favorably known. These comments were in the form of an open letter to Mr. A. A. Able, which appeared in the October, 1962 Bulletin of The John Birch Society.

Our attitude was, and is, that such courses are badly needed. A better and wider understanding of classical libertarian economics is extremely important for its own sake; and also is vital as underpinning for consistent and effective long-range opposition to Communist plans — even those advanced on the conspiratorial level. Our only complaint was that some of these philosophers did not show an equal awareness of the need for somebody to be fighting the conspiracy. When the whole village is just catching on fire from the torches of arsonists somebody might even question the advisability of one resident's keeping himself and some of his neighbors engaged in a study of fireproof materials. We didn't. We even accepted the argument that if everybody would learn enough about, and make full enough use of, fireproof materials, the torches of the incendiaries would not be able to start any fires. Which

would be a wonderful situation, well worth all of the knowledge required. But we did say that any such homeowner's throwing things at other neighbors who were busily trying to expose the arsonists and put out the fires already started - on the grounds that they were interfering with the judicial calm of his study sessions on the lawn - would seem to us to be a trifle unrealistic.

This is not the particular problem that confronts us at the present time, however. We are not even too concerned about people throwing things at our firefighters any more; by this time our people are accustomed to it. What is bothering us is the increasing tendency of a few of these philosophers to waylay our firefighters, pull them into the academic discussions of fireproof materials, and to get them so wrapped up in the profundities of that discussion that they drop out of the fire department. And it is happening or we should not be talking about it here. But since I said my piece before in this department, let's have one of our Major Coordinators report, from actual observation, on the neutralizing effect of at least some of the academic sessions to which our members get invited. So we submit below the exact transcript of one part of a speech, which included this subject, made a few months ago by the Major Coordinator in question. And please remember it is he who is doing the talking, not your more or less humble scribe. Some of the things I might have said differently, if at all.

One of our hardest working Section Leaders had just returned from a two-weeks extensive study program dealing with the free enterprise system, and the concepts of the free market economy. He and his wife had had what they described as a marvelous experience as well as a restful vacation. Now that he had had this wonderful experience, he was dropping out of The John Birch Society.

"The trouble with you so-called Conservatives," he said, "is that you are inconsistent. You say that you are opposed to collectivism. But in reality you merely want to use the power of collectivism for your own purposes. "

"What on earth are you talking about?" is about all I could sputter.

"Look," he said. "We both agree that taxation is a hidden and indirect form of taking material goods from one person and using it for purposes of which they might not necessarily approve. In other words, through taxation we are able to take the fruits of the labor of some people and use it to the benefit of others....a la TVA. This is the essence of collectivism, since it is a form of compulsion which forces some people to do things or pay for things against their will. "

"So what has that got to do with your walking out of The John Birch Society?"

"Plenty, " he said "On the one hand you oppose the left-wing collectivists for engaging in this kind of activity, but on the other hand you are working very hard toward the day when these people will be replaced by right-wing collectivists who would do exactly the same things - except for causes in which the Right Wing believes. "

"What are you talking about?" I asked

"What I'm talking about" he said, "is simply that you oppose the leftwing for requiring Conservatives to support financially, against their will, such things as TVA, socialized medicine, and federal housing. These are things of which you disapprove. But you have no qualms about so-called Conservative political leaders requiring the left-wingers in this country to support financially, against their will, such things as the FBI and the HCUA. "I just stared at him in amazement for a moment I could hardly believe my ears.

He went on. "Sure, I too approve of these agencies and I think that we ought to have them. But I cannot see using the coercive force of collectivism which is inherent in the process of taxation to force those people in this country who disapprove of these agencies to support them. If we do that we have prostituted our principles, and have lowered ourselves to the same level as the collectivists whom we are trying to oppose. The trouble with you so-called Conservatives is that you are not consistent!"

Well, without going into too many of the gory details, this man came back from his two-week "education" with many strange convictions. In his mind, the whole Constitutional system was basically corrupt, and there was no hope for a better future until we completely revamped the entire American system from the bottom up. Since even the "so-called" Conservative candidates for Congress, through the mere act of accepting pay checks which had been derived through compulsory taxation, are acquiescing in the basic tenet of collectivism, there is no point in fuming to them, or looking to political action of any kind, as an effective force against our enemy. The obvious result of this kind of thinking led this man to the conclusion that it was pointless for him even to go to the polls at election time. He is thoroughly convinced that the total answer to our world dilemma is simply to educate the masses.

One might say that this man has been neutralized!

* * *

Every once in a while I climb up into my ivory tower, put on my rose-colored glasses, and survey the world and mankind with all of the cold objectivity and superior intellect of Jupiter astride Olympus. From this vantage point I long ago concluded that the ideal form of government would be one in which no taxes whatsoever were levied. Under such a system the government would annually conduct drives, similar to the Red Cross or the Heart Fund, in which it presented to the people of our nation a budget of its proposed expenditures; and it would then allow each citizen to contribute whatever he wished and to earmark his contribution for specific projects. It is my firm conviction that legitimate expenses, such as for national defense, the police force, epidemic control, etc., would all be heavily endowed. I am afraid that such items as the TVA, the Alliance for Progress, and Socialized Medicine would have about as much chance as a snowball in Haiti. I am convinced that such a system would

automatically keep government whittled down to its proper size.

But as I climb back to earth and plant my two feet firmly on the ground, I see a very different kind of world around me. The thought that the "masses" could ever become well enough informed to understand fully the deeper implications of the nature of freedom is an enticing one, but I am afraid not a very realistic one. I wish it were otherwise, but what indication is there to the contrary? The American Revolution was not fought on these deeper principles but on the more tangible issues of "taxation without representation," government restrictions, and similar annoyances. How many of these farmers who fought at Lexington and Concord could explain the subtle ramifications of the negative function of government, of the free market economy, and of natural versus political law? Not one in a thousand. They were individuals and they just wanted to be left alone. The English came with decrees and guns.... and the farmers got mad! This is freedom in the popular sense, and I am afraid that any plan that depends on the great masses grasping anything much deeper is about as realistic as the "withering away" of the state dreamed up by the mental aberrations of Marx. History has always been determined by the dedicated few who knew what they wanted and were willing to work for it.

Imagine if you will a room of twenty-five people. Suddenly a strange looking man runs into the room waving a loaded shotgun and threatening to kill all present. The group is paralyzed with fear, for they realize that this is the same man whose picture has been spread over the front pages of local newspapers for the past several days. He has recently escaped from an asylum and has in the past three days murdered scores of innocent people. The small group stands there unable to move. Each is wondering desperately what to do. Then a strange thing happened For no apparent reason, the mad man calmly places the shotgun on the table within easy reach of practically everyone in the room. Here is the chance that they have been waiting for. But no one moves. At last, one member in the group turns to the others and begins "educating" them on the evil nature of shotguns. He explains that so long as shotguns are allowed to exist in the world evil men will gravitate toward them and possibly use them for evil purposes. He points out, too, that shotguns can be dangerous even in the hands of good men. He urges everyone present to be thoroughly against shotguns. He does an excellent job. He convinces the majority.... in fact he convinces all but one.... the important one. At this point the mad man picks up the shotgun, pulls the trigger, and they all die like dogs!

The people in that room represent you and me, the adult American population. The mad man is the small minority of Communists and other collectivists who now hold the "shotgun " of governmental force. At election time the shotgun is put on the table for anyone to reach who dares. Some will say "educate the people. " I say "grab that gun!"

While this analogy perhaps places too much emphasis on political action and this is something which, as important as it is, must be kept in its proper perspective), I believe it graphically illustrates the fallacy of this "purist " approach in other fields as

welt Those who travel this "academic" road to neutralism shy away from not only political action, but from all forms of tangible action, such as writing letters, circulating petitions, and organizing ad hoc committees. They prefer to close their eyes to the unpleasant reality that we are facing a conspiracy, and to continue to operate as though our enemy were simply an ideology. As such, they expect to "debate" it out of existence.

The study of the free enterprise system and of the intricate workings of the free market economy is, of course, a worthwhile endeavor, and one which all of our members should pursue. There is a great deal of valuable information and knowledge that can be acquired from various free enterprise courses and from individual study itself. But we should be thoroughly familiar with the trap that has been carefully laid for those of us who travel this road. We will be encouraged to climb, step by step, higher and higher into that ivory tower. If we are not careful, we may climb so high and find the air so rarefied that, due to lack of oxygen, we may "black out," lose our perspective, and never come down to earth again.

To all of the above I wish to add only a paragraph. We not only are not opposing the free-enterprise schools or courses, we recommend them. Most of them are run by friends of mine, and I have been to some of the sessions and seminars myself. Go to them if you have the opportunity and can spare the time, by all means. But do not lose your sense of reality, while sojourning

in the land of theory. Remember that, no matter how much better off our country might have been if more fireproof materials had been used in constructing its political system, we have to face the situation that actually exists. There is a fire already under way, and gaining ground in many places. If that fire is not put out before it is too far advanced, there will not be any schools left in existence that can teach free enterprise. If we do not contribute the energy, the determination, and the leadership for putting out that fire, you tell me who will. We believe in less government, too. It is a cardinal tenet of the Society. But let's never forget the second tenet, more responsibility. And that includes the responsibility for helping to save this country - which responsibility we have assumed, in gratitude to those who gave it to us, and in consideration of those to whom we shall leave it.

IV. POLITICAL NEUTRALISM

This is an intermittent fever rather than a chronic disease. It occurs most frequently in years divisible by two, with the temperature rising to its highest level in the years divisible by four. But it can break out in the form of local infections in almost any place at practically any time.

Seriously, we are all for political action. We want our members to be good citizens always, and that certainly includes taking a conscientious part in all significant political campaigns in their respective domains. But we have no worry on that score. In fact the public, and also and especially the "old-time" politicians, have already

discovered that wherever and whenever a preponderant percentage of our members in any given area are unanimous in support of, or in opposition to, a given candidate in any given election, they exert an influence out of all proportion to their numbers. This is because of a dedication to the cause, and a willingness to work, that are almost unbelievable until seen - and of which we are very proud.

But there is a temptation to exalt political activity out of all relation to its importance, without a careful regard for the real part of any campaign or of any candidate in the larger picture. In the first place, we all like to see definite or measurable results of our labors. If we can just get Candidate A elected, that is a concrete accomplishment! Then on some occasions there are many who believe that the election of Candidate A or the defeat of Candidate B actually will, of itself, solve all of the vital problems which plague our lives. In which case, or in which belief, naturally it seems logical to go "all out" in the campaign. At election time or in election years, therefore, we sometimes find some of our members becoming more and more wrapped up in political action to the exclusion of everything else that we are trying to do.

This, of course, is putting the cart before the horse. For we have learned, or by now should have learned, many things from long and sad experience. The first is that trying to outsmart the Leftists in politics is as silly as trying to teach a rattlesnake how to rattle. The second is that victory at the polls, for a true Conservative, can come only when the electorate has been sufficiently informed about the basic issues themselves, and about every candidate's stand on those issues, so that the people understand clearly for whom and for what they are voting. The third is that this understanding of, and acceptance of, Conservative principles must be brought about by larger and more continuous and more cohesive and more permanent forces at work than can be quickly mustered in any transient political campaign - just as the understanding and acceptance of Liberal welfare ideology, which enables so many left-wingers to win, is a base prepared for them by ADA and COPE and other continuous forces outside of the campaigning which they do. I believe that the discussion of the matter on Pages 110-112 of the Blue Book has been proved to be sound by events of the past several years, and grows more visibly true with each new election. And fourth, the forces of the Left have become so powerful and pervasive today that even the ablest of Conservatives, even if elected, cannot possibly withstand those forces and reverse the trend to statism - in nation or city or even in a school committee — unless he has won his election and his position through a sufficiently widespread sentiment in favor of Conservative purposes, instead of through mere political smartness.

In other words successful political action on the part of Conservatives is not likely to come unless it stems from a sufficiently determined and extensive educational campaign which encompassed the political campaign, and to which the political campaign contributes. And even if it should come otherwise, the results are likely to prove extremely disappointing to a hamstrung officeholder and to his frustrated following.

All of the above exposition actually summarizes, of course, one of the very reasons for the existence of The John Birch Society. We feel that if political action alone, or of itself, were the key to the solution of our problem, we would have solved that problem long ago. We proceed on a solidier and more permanent program which includes political action, but without letting political action get out of perspective. And we do feel that we are losing ground and time, and that our members are dissipating badly needed energy and resources, whenever they start working in any political campaign or behind any political candidate, to the exclusion of more soundly educational efforts, and as the panacea for all of our problems. Political activity, when it can be made a definite part of, and an important help to, the educational process to bring out the truth concerning the evils and the dangers that threaten to engulf us, is a very important segment of the total task undertaken by our members. But political activity, when seen as an end in itself, can quickly develop into a very tempting road to neutralism.

Remember that practically all politicians sample the movement of the crowds, to see which way the crowds are going; and then do their best to run around to the front of the crowd, so as to appear to be leading it. Or, as an extremely keen political analyst, Bernard Baruch, once put it, a political leader keeps looking over his shoulder, to see if the boys are still following. If they are not following, he is no longer a political leader. Whereas it is our job to create the needed movement, and to give it the right direction. If we do that job well enough, political action will automatically fall into its proper place, of helping to make the movement still stronger, more definite in direction, and more decisive in results.

V. TANGENTITIS

In an earlier and longer chapter we dealt with the Communist strategy of divisiveness, as applied to splitting our members over whom to fight. In this one let's look far more briefly at the splintering which arises over what to fight.

One of the reasons why the anti-Communist forces have been steadily losing ground is that individuals have spread their substance and their efforts so thin, over so many different issues. Not enough of their combined force could ever be felt at any one point. And one of the reasons why many people have joined The John Birch Society is that they have seen the folly of this blunderbuss method of fighting Communism. They have come to realize the advantage of combining their firepower with that of other anti-Communists all over the country, with everybody using rifles to concentrate on certain key targets.

Yet, in spite of this, even many of our members often yield to temptations to drop whatever they are doing and run off on every anti-Communist project that comes along. One group decides that Urban Renewal is the most horrible of all the "progressive" programs that have Communist planning and purposes somewhere behind them. Another group thinks that compulsory fluoridation of drinking water,

involving mass medication by government, deserves all-out resistance, to at least the temporary neglect of everything else. Another group has just discovered that elementary arithmetic books are being used, through the "problems" given in them, to glorify "social security" and government bonds and every form of "service" by big government. This is warping the minds of our children in favor of statism, almost at the kindergarten stage; and therefore is a fundamental evil, the elimination of which must be given top priority.

There are, literally, hundreds of these small separate fronts—or tiny segments of the one big front - along which the collectivists are advancing. They all deserve attention. But we simply do not have the manpower or the organizational resources to give them all attention. To the extent that our members do so on their own, it is frequently at the expense of effort in those areas where we are trying to make a real impact through the power of concentration. And this division, therefore, actually becomes simply an other form of neutralization.

Nor is all of this splintering and scattering of our total strength either accidental or spontaneous. The enemy is well aware that if we could ever break or even badly dent their whole front at any one of the three or four major points where we keep hammering away, the effect would be disastrous all along their total line. If and when we can succeed in impeaching Earl Warren for instance, and in thereby starting an eventual change in the complexion of the Supreme Court, the impact will be vital and immediate in a hundred different areas of the Communist advance.

Knowing that it is easy and natural, however, for human beings to become discouraged by constant unrewarded labor on these huge long-range projects, the enemy is now sending agents into our midst to siphon off our energies, into a thousand and one different little projects which are made to look enticing. However worthwhile they may be individually, these necessarily uncoordinated enterprises become hundreds of little paths to neutralism - with cumulative results that greatly weaken the force we can bring to bear on the targets we have chosen. This is a plea to our members everywhere to keep their eyes strictly "on the ball" and not to be lured away from the major battlegrounds by the bait of what may loom as a relatively easy battle to win on some minor issue.

VI. CONCLUSION

There are two other identifiable neutralizers being applied to our membership with varying degrees of determination and success. One is the theme: "Grab your rifles and your groceries, boys, and let's take to the hills." The other is the argument, which unfortunately is most likely to be effective with some of the best informed and therefore most useful anti-Communists, that it is now too late; that the power of the enemy has already become too great, too well entrenched, and too pervasive, right in our own country, for successful resistance any longer to be possible.

There is nothing that the Communists would like more to have us do than act on the

first of these suggestions; and nothing that they would like more to have us believe than the second one. Both carefully planted ideas are, in my opinion, complete phonies at this stage of the battle. To whatever extent the Communists can persuade any of our members to "push the panic button," obviously the result is proportionately helpful to the Communists towards eventually winning the battle. And we have no business falling for ruses that have been so elementary in the whole history of warfare.

But we have dealt with both of these matters at some length in fairly recent bulletins. And there are several practical reasons why we must not repeat those discussions here. It's time to bring this project to an end, and send these pages on their way. For many months our membership has been under the blows of these organized raids; and such exposition and warning as I can offer have long been overdue.

Not all of the neutralizers which have beset us, of course, nor all of the promotion of those neutralizers, are to be ascribed to the Comsymps. We are dealing with the myriad vagaries of human nature and with the infinite capacity of Conservatives to disagree. But we remind you of our account of Mr. A, who damaged about twelve of our chapters in Blankville by his "pitch" for anti-Semitism. For, right while we were turning out these further sections of this monograph, we have received a report of another man who has done exactly the same thing in another city, in exactly the same way. And even the longest arm of coincidence could not reach that far. We ourselves have become the target of organized concerted campaigns to crumble our membership, wherever possible, and by any means that will work, into useless bits. As in the case of almost everything else that the Comsymps do, however, all that it takes to defeat these schemes is to understand them.